THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

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FIFTY-SECOND ANNUAL CONFERENCE.

The Fifty-second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened on Thursday, April 6, 1882, in the large Tabernacle, Salt Lake City, at 10 o'clock a.m., as per adjournment.

Present on the Stand: Of the First Presidency—John Taylor and Joseph F. Smith.

Of the Twelve Apostles—Wilford Woodruff, Erastus Snow, Franklin D. Richards, Brigham Young, F. M. Lyman and John H. Smith; Counselor, D. H. Wells.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Horace S. Eldredge, John Van Cott, Jacob Gates, Henry Herriman and Wm. W. Taylor.

Of the Presiding Bishopric—Edward Hunter, Leonard W. Hardy and Robert T. Burton.

Besides Presidents of Stakes, Bishops and other leading men from all parts of the Territory.

Conference was called to order by President John Taylor.

The choir sang—

Sing to the great Jehovah's praise,
All praise to him belongs.

Prayer by Apostle Franklin D. Richards.

The choir sang—

The great and glorious Gospel light,
Has ushered forth unto my sight.

PRESIDENT JOHN TAYLOR

Said: We are now commencing the Fifty-second Annual Conference which has been held by the Church of Jesus Christ of Latter-day Saints. Since the commencement of this work the Church has had to pass through a great variety of changes. We have had revealed unto us the everlasting Gospel as it has existed in the various ages of the world, and no matter how we have been situated, the same spirit, power, light and revelation have been with Israel. We have been deprived of our rights, and have been robbed and pillaged and plundered time and time again, but we have always felt and still feel to put our trust in the living God and the principles revealed for the exaltation of the human family. A message of life and salvation has been revealed by God through his servant Joseph, and the keys of the Holy Priesthood have been conferred through Joseph upon many men, and they have gone forth to the nations of the earth telling of the unspeakable riches of the Kingdom of God. It is a message of peace on earth and goodwill toward man. We have gone forth without purse or scrip, and the Lord has so abundantly blessed us that we have gathered thousands and tens of thousands from the nations, and we expect

still to do it, without any fear, without any trembling, asking no odds of any man, only being careful to put our trust in the word of Him who made the earth and those who people it. The antagonism and opposition we have had to meet has always existed, for warfare always existed against God and his principles. Everything is right and will come out right. My feelings are peaceful to the world, and to this people I would say, be calm, be peaceful. I feel like shouting Hallelujah! the Lord God Omnipotent reigneth! and will take care of His Saints.

APOSTLE JOHN HENRY SMITH

Said he had been in the Eastern States for a little season, and it would be impossible to explain the feelings and sentiments that exist there against this people. Our friends are not numerous, and are not willing to exercise themselves very much to aid us or protect us, and we are in a position that we must rely upon the Lord for help and succor. In the acceptance of the Gospel, when he was a child, so far as he was concerned, and so far as he could understand, the speaker said he determined to devote his life and ability to the principles of that Gospel. There are many people in the east who are, in a quiet way, seeking knowledge of the principles of our Church, and who believe that this is a time when the elements of truth and righteousness can be disseminated freely and fully among the children of men, and it is for us to labor in that work, to continue to preach by our word and actions that the Lord has commenced a work upon the earth; leave others to crowd us, leave them to do the wrong and do the evil, while we feel safe in our reliance on the power of Him who is our God, Zion will continue to grow. We may be tried and sifted and tested, but the standard of Zion has been unfurled to the breeze, and the great destiny of the work which God has designed will be brought to pass. Let us bless the human family, preach righteousness, scatter goodwill broadcast, and be Saints in very deed.

APOSTLE F. M. LYMAN

Said the peculiarities of this people and this work are being brought to the notice of the world, and more universal attention to the handful of people in this Territory is being paid than ever before. It is not the work of man, and the Lord has assured us that it will not be broken down nor given to another people, but will stand forever. The history of God's people in all ages foreshadows to us what we may expect. The man who would undertake to build up the Kingdom of God upon the earth, would have to face a sea of opposition, for there is in the heart of man a love of evil and the base things of nature. Even in our midst, in our own hearts, it is a constant labor to overcome the evil ever present with us, and how many of those who have obeyed the Gospel have overcome their passions, the gravitation to wickedness, the proneness to wrong doing! And if this element of darkness is prevalent among those whose minds have been lighted by the truth, is it not natural to suppose that others are also influenced by this power and often overcome by it? The Gospel presented itself to us as something rational and reasonable, more so than the doctrines of Christianity. Repentance of sin is a principle that works reformation and improvement, baptism brings about a remission of sins, when connected with faith. The Spirit conferred upon us by the laying on of hands has borne testimony to us of the mind and will of the Lord concerning our walk and life on this sphere, and told us of the power of the Priesthood conferred upon man. This Spirit has enabled us to gather, has bound us together in unity of mind and purpose, and had we been less selfish and more devoted to the requirements of the Lord, we would have been even more united and had more of this testimony and power. There is a proper amount of time and attention to be given to the development of the earth, and to become acquainted with what there is in it; and there is also a requirement that we should gain knowledge of God and his works, of the plan of salva-

tion, of the principles that develop the elements of our moral and spiritual nature. God has enriched and blessed us more than man could anticipate, in such a land as this was thirty years ago. If there come trying times now, we also know that we have had trying times before. In the days of the Prophet Joseph there were trying times; in the days of Jesus the Saints were tried, and the Lord himself was persecuted even to the death, as also his Apostles. Opposition to the purposes of God has been upon the earth ever since the days of Adam, and it is natural to suppose that it always will exist. Can we endure it? We have endured it, and can do so with the knowledge that we are the servants of God and we will be supported and sustained. It is not possible that we can sustain ourselves by our own strength or the power of the sword; that is not our purpose or our mission. The mission of the kingdom is peace on earth; this is the keyword among Israel. Remember this, that it is not by violence that God's purposes will be established. Let us feel calm and serene and collected in our spirits, for we have the majority, God being on our side and being our leader and friend, and He will watch over us to help us. If some may be persecuted, let us remember that other good men have been persecuted before us for righteousness' sake; but if wrong has been done by any, let them repent and stand pure before our King and our leaders.

ELDER JOHN SHARP

Was pleased to have the opportunity of meeting with the Saints in Conference. He could look back upon the records of this people with entire satisfaction, and had no anxiety or trouble as to what designing men may endeavor to bring upon us. He did not expect that the people would have it all their own way, and do just as they please all the time; but if we live by the principles that have been revealed, the protection of our Father will be around us and about us, and the purposes of the Almighty will be accomplished. It is for us to live our religion in our every day life, and leave the result of man's designs to Him who disposeth of events as seemeth best to accomplish His purposes.

ELDER W. W. CLUFF

Rejoiced in the Gospel and the work we are engaged in—in establishing the work of truth and righteousness upon the earth. We have tribulations, of course, and expect them in our walk and life; but we have the satisfaction of knowing that all will be well and come out right. The Former-day Saints had to pass through persecution. Jesus said if we preached righteousness we would be persecuted, and the world always has despised those who were on the side of the Lord. We can look back at the time when we received the Gospel and obeyed its ordinances, and it was a happy, a glorious time, and we ever have rejoiced and been comforted ever since, while we were walking in the path of duty. The prejudice that exists in the world has been brought about by ignorance of us and our institutions. The Government of the United States has no better defenders and admirers than the Latter-day Saints, and the pressure brought against this people has been the result of ignorance among the masses. We have no fear, no trepidation; other communities might be shaken very much by the same circumstances as surround us, but we are peaceful, attending to our duties, sending our Elders to the nations of the earth, building up the kingdom of God on the earth, and keeping His commandments.

ELDER ABRAM HATCH

Realized to some extent the magnitude of the work in which we are engaged, and he often reflected upon the labors of the people in the early days of the Church, and the labors of the Elders in opening up the various missions in the world. The labor was great, and it was the more so when the small numbers of the members of the Church was taken into consideration, and in connection with this vast work the Saints also had to endure persecution. We have prospective persecution. The Government of the United States is trying to restrict our rights and our liberties, though our

political liberties are not very extensive, but we have only to keep on in our way of serving the Lord. The speaker said he was a grandson of a revolutionary soldier, and himself and his brothers and his parents had tasted the dregs of poverty in living among the people of a free country in other States or Territories than Utah, and he had suffered from the privations and drivings of the Saints, and felt he could do so again if it was necessary. He sensed the weight of the legislation against this people, but still felt serene and peaceful in the work of promulgating principles that are for the exaltation of the human family.

The choir sang the anthem—

Angels from the realms of glory.

Benediction by Apostle Wilford Woodruff.

Adjourned until 2 p.m.

—— 2 p.m.

The choir sang—

All praise to our redeeming Lord,
Who joins us by his grace.

Prayer by President Joseph F. Smith.

The choir sang—

Praise to God, immortal praise,
For the love that crowns our days.

APOSTLE BRIGHAM YOUNG

Appreciated the privilege of meeting with the Saints in Conference, having been absent from the Territory for several months. Had been excited a little, a very little, and his feelings had been wrought upon by the course of some persons who ought to foster and cherish those who develop the resources of this arid country. The people who are using their best endeavors to bring the poor from other countries and elevate them should be encouraged, and it is strange that the settlers in this mountain region who have done more to open the California country than the whole of the other settlers in the United States in an early day, who made possible a railroad through the continent, should not receive different treatment to that which they are receiving now. It is due to the "Mormons" to say that they have done a great deal to open the great western country; and it is not saying too much when it is stated that the opening of the mines and the building of the fine houses in this Territory would not have been possible, anyhow would not have had a good foundation, if the "Mormons" had not staid here to make Utah what it is. The capitalists who come here want to claim the honor of building up our country, but he never saw the capitalist who spent a dollar here that did not get a dollar back, and some of them got a great many dollars back. Now where is one of these men who have made thousands of dollars here who has raised his hand or voice to defend us? We have one good trustworthy friend in the world—Col. Kane; he has been our friend in Iowa and in 1857, and is our friend now; but our friends are few and far between. I do not feel scared at prospective trouble; I want to have the courage and judgment my father had, and many other good men have had, and stand firm in advocating and defending the principles of the Gospel. I am convinced that the proper way for us to travel is straight along over gulches, mountains, or anything in our path, to reach the goal of purity, of righteousness and of truth, and not have timorous feelings. The Prophet Joseph Smith doubtless knew that men were hid to waylay and rob him of the plates, but he did not go back or dodge the issue, and we should all feel that way. I am not altogether belligerent—am not advocating warlike measures, but I do want to advocate our standing true and steadfast all the time—the whole time. If I am to be persecuted for living my religion, why, I am to be persecuted, that's all; and dodging the issue will not change it. I have read the bill passed to injure us, but am satisfied that everything will come out all right, and the designs of our enemies be frustrated and confusion will come upon them. It may be that this outside pressure is for a good purpose—to bind the people together, and to stop dissension and strife that might possibly grow up in our midst. We feel the necessity of standing shoulder to shoulder in a solid phalanx to meet the enemy in his inroads upon us.

[TO BE CONTINUED.]

MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

X.

SUCCESSFUL MEETINGS—OUR PRINCIPLES RECEIVING GREAT NOTICE—ELDER KEELER AND MYSELF GO TO KEANAE AND HAVE REMARKABLE SUCCESS IN ADDING MEMBERS TO THE CHURCH.

A new native house having been completed by Mr. Napela's men, it was offered to me as a meeting house. On Sunday the neighbors collected together, and we had two meetings, one in the forenoon and one in the afternoon, at which I spoke upon the principles of the Gospel and their restoration to man upon the earth, with the authority to teach them. My testimony and words were favorably received by the people, and they were desirous that I should continue to hold meetings. It was a busy time, and I was only able to hold one meeting during the week. But on the next Sunday I had a most excellent time. Five were baptized and confirmed, and the Spirit was powerfully poured out upon all present; many were stirred up to repentance, their hearts were touched, and the tears coursed down their cheeks. Brother James Keeler, who had been stopping in Lahaina, was with me that day, he having reached there the previous day. Our joy was very great, and I thought it one of the best days in my life. We held meetings during the week, and on Sunday I baptized and confirmed six persons. It was in much weakness that I labored in the ministry; but I began to taste a joy that I had never before known, and my heart was filled with praise and gratitude to the Lord for deeming me worthy to receive the Priesthood and to go forth on a mission.

Nineteen persons had joined the Church at Kula, and I felt impressed by the Spirit to go elsewhere and open other places in which to minister the word to the people. The news of what was being done at Kula—the new religion as it was called—the new method of baptism—for up to that time the people had been sprinkled,—and the doctrine, so strange to them, that God has spoken again to man, and sent His holy angels to minister unto him, was noised about, and there began to be a great curiosity felt by many of the people to hear. Although the natives of the Sandwich Islands had been taught to read, and the Bible had been placed in their hands, and they had been trained to look upon the sectarian missionaries as their spiritual teachers, yet the religion of these missionaries did not generally satisfy them. There was not the power about the God which the missionaries worshipped that they believed there was about the gods of their fathers. The missionaries taught them that God no longer revealed Himself to men, that prophecy, miracles and the gifts mentioned in the Bible, had ceased. But we taught the very opposite of all this. We told them God had not changed. He was the same to-day that He was when the Bible was written. His gifts and blessings were for men now, as much as they were eighteen hundred years ago. Man had lost faith, and he did not obey God's laws, therefore, he had lost favor with the Heavens, and the gifts and blessings were withheld. The Bible upheld us in our teachings, and there was a consistency in our doctrines which pleased the honest. The most of the natives of the Islands supposed the Bible meant what it said; they had not learned to think that it meant one thing when it said another. But after our arrival the sectarian missionaries tried hard to teach them that the word of God had a hidden meaning, and that it was not like any other language—a task, however, which, with a plain, simple people like the natives, they found very difficult.

The missionaries had great influence with the chiefs and the government. Their religion was, in fact, the State religion, though not so declared by law; it was popular to be a member of their church, while it was un-

popular not to be connected with it. It looked like a formidable and hopeless task to attempt to preach the Gospel to a people and in a government over whom sectarian priests had such complete control. But we knew God could break down every barrier, and remove every obstacle. We put our trust in Him, and we were not disappointed.

I was led, as I have said, to prepare to go to some other place to labor, so as to extend the knowledge of the Gospel. I had arranged to start on a certain day, but was detained. My detention was providential, for that day brother James Keeler arrived, accompanied by a native, by the name of Namakaiona. Brother Keeler, after leaving Kula, had traveled around the island until he reached a place called Keanae, where he had stopped. He had read the Scriptures to the people of that place, and quite an interest had been awakened among them; many were anxious to hear preaching, and to be baptized. He wished me to come over there; they had furnished him with a horse to come over after me and bring me.

The road over which we traveled part of the distance to reach Keanae, passed through a most romantic country. The vegetation was of the most luxuriant description, the trees being of a kind new to me, and very grand. Such a wealth of vegetation I had read of, but never before beheld, and is not seen in any land outside of the tropics. The shrubs and ferns were in great variety, and grew in almost endless profusion. Many of the trees were masses of living green from the root upward, being covered with a multitude of vines and creepers of various kinds. The road was impassable for carriages or wagons; in fact, horsemen had to dismount and lead their horses in many places up and down the hills, they were so steep. Whatever the people who lived in the villages on that side of the island needed, they either carried in, on their backs, or brought around in boats. To me the journey was most romantic, and I enjoyed it, the more so as I now understood the language, and was able to obtain many interesting items from the natives with whom we traveled and met, concerning the country, and their history and traditions. Our arrival at Keanae created great excitement. The people had been watching for us, and seeing us approach from a long distance, had gathered to meet us. Had we been princes they could not have treated us with greater consideration and honor. We obtained the Calvinistic meeting-house the afternoon of our arrival, and there was a large attendance to hear the preaching. This was on Wednesday, and from that time until Monday we were constantly speaking, baptizing, confirming and counseling the people. During that time there were upwards of one hundred and thirty baptized. The Spirit of the Lord was powerfully poured out, and all rejoiced; I never enjoyed myself so well before in my life. When I started back to Kula, which I did on Tuesday morning, I felt very tired with the amount of labor that I had performed. My object in returning then, was to organize the Saints who had been baptized into a Branch, so that I could return again to Keanae. In organizing the Branch at Kula, I ordained two Teachers whose names were, Kaleohano and Maiola, and three Deacons, Pake, Kahiki and Mahoe. After two weeks' absence, I returned to Keanae, and we organized four Branches of the Church in that region. We only ordained Teachers and Deacons as officers, thinking it better to let them gain experience in the duties of these callings, before ordaining them to the Melchisedek Priesthood.

Forbearance becomes a vice when it ceases to be a virtue.

Every strong, active, bad man is systematically engaged in creating and sharpening the instruments for his own destruction.

One of the sweet uses of adversity is the genuine satisfaction which comes from hearty work of head and hand; and to the inspiration of necessity we owe half the wise, beautiful, and useful blessings of the world.

MINUTES OF THE NORWICH CONFERENCE,

HELD IN THE LATTER-DAY SAINTS' CHAPEL, CHAPEL STREET, LOWESTOFT, ON SUNDAY, APRIL 16, 1882.

Elders present from Utah,—Apostle Albert Carrington, President of the European Mission; William Wood, President of, and John H. White, W. W. Hunter, and John England, Traveling Elders in the Norwich Conference.

10. 30. a.m.

Singing. Prayer by Elder William W. Hunter. Singing.

President Wood rejoiced in the privilege of meeting with the Saints in Conference. He then called upon the Traveling Elders to report their respective Districts.

Elder White represented the Norwich District in a tolerable good condition; there are some as good and faithful Saints in the District, as can be found anywhere in the Mission, and there are others who are allowing the adversary to control them in doing things contrary to the spirit and genius of the Gospel. However, these are but few, the majority of the Saints are striving to keep the commandments of the Lord. He had been instrumental in the hands of the Lord in adding a few to the Church, and hoped to be able to accomplish further good.

Elder Hunter reported the Cambridge District. His District was very much scattered about, extending into four counties. He had done a great deal of tracting amongst the people, and had traveled on foot since the last District Meeting held October 9, 1881, over two thousand miles. Had not made many converts. had baptized two persons since leaving this District, had perfectly tracted some thirteen villages, but had received little encouragement. The Saints are in the main living their religion, though some are luke-warm and indifferent.

Elder John England reported the Lowestoft District. He had been in the missionary field about five months. The majority of the Saints were faithful in the performance of their duties, but some were rather negligent. He was endeavoring to spread the written word, and hoped to perform an honorable mission. Evil reports had been sown amongst the Saints by unscrupulous persons who had been to Utah and returned full of falsehoods concerning the people of God, but the Saints turn a deaf ear to such reports, having a testimony of this work of which the devil cannot deprive them.

The Branch Presidents reported the several Branches comprising the conference, as being in a progressive condition compared with that of a year ago.

President Wood endorsed the reports of the brethren, and presented the statistical and financial reports, which were unanimously accepted.

Two confirmations were then attended to, also the blessing of two infants.

President Wood presented the general authorities of the Church, as sustained at the last General Conference held in Salt Lake City. Also Apostle Albert Carrington as President of the European Mission; and the President and Traveling Elders of the Norwich Conference. All were unanimously sustained.

Benediction by Elder J. England.

2 30. and 6 30. p.m.

President Carrington occupied the time during the afternoon and evening services, and his remarks were listened to with the closest of attention, and apparently with unusual interest.

The meetings were well attended, many of the Saints coming from a long distance, and a great many strangers were present. All were highly edified.

On Monday afternoon we had a social tea, and in the evening an entertainment of songs, recitations, and readings. The hall was crowded, the strangers expressing themselves as highly pleased with the order and style of conducting the entertainment.

WILLIAM COLKEY,
Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 1, 1882.

TRYING TIMES.

In the history of God's dealings with the human family, from the earliest ages down to the present, there have been what the poet has termed "times that tried men's souls." Epochs of war and controversy, periods of political and spiritual excitement, when the evil passions of men were fired to the commission of crime, and red-handed persecution ran riot throughout the fairest regions of the earth; when the lurid torch was lit and the murderous sword unsheathed in the name of religion; when law and order were trampled under foot, covenants violated, contracts broken, human rights disregarded, governments disrupted and states and empires rent asunder. Such things indeed the world has seen, and they were truly times that tried the mettle of men's souls, and demonstrated beyond the shadow of a doubt who were the brave, the faithful, the upright and the honorable among mankind. But are these the only trying times of human history? Is it only during seasons of bloodshed, anarchy and commotion, that the truth, the integrity of men's characters is capable of being tested and proven? By no means. Peace and prosperity are often quite as effectual as tumult and adversity in the elucidation of the problem. The whole routine of life, whether of happiness or misery, hardship or ease, wealth or want, turmoil or tranquility, is one continuous test extending from the cradle to the grave. Still there are such things as special times of trial, which come upon all who are privileged to tarry at any length in this state of mortality, and every soul, particularly every righteous soul, will some day have to meet and experience them.

It is a notable characteristic of Divine economy, and one which is as beautiful and consistent as any other attribute of godliness, to exact from every individual who becomes a candidate for eternal happiness, a fitting proof of his worthiness to attain the exaltation to which he aspires. All proofs are not alike. They differ like the sands of the sea shore, or as the natures and capacities of the men and women of whom they are required. This must necessarily be, for what would try one would not try another, and there could be no justice in any system which would not operate appropriately and impartially upon all. But different as are the tests in form, quality, number and duration, they all have the self-same object—the trial of the virtue, the integrity and genuine worth of those to whom they are severally applied, and their distribution is from the hand of an all-merciful Parent, agreeable to the dictates of wisdom, justice and propriety, and, as already intimated, in accordance with the character of the reward, the magnitude or value of the recompense in contemplation. For there is just as much variety

in eternal rewards, both as to kind and to value, as is exhibited in the spirits of those who strive to win them, and in the nature of the trials they are expected to endure beforehand.

Christ said to His Apostles: "In my Father's house are many mansions. * * I go to prepare a place for you * * that where I am there ye may be also." Paul wrote that "there is one glory of the sun, and another glory of the moon, and another glory of the stars," and that as one star differs from another star in glory, so shall it be with those resurrected from the dead; and the Prophet Joseph Smith rendered this plain Scripture still more intelligible, by depicting the different glories or kingdoms of eternity—the Celestial or glory of the sun, the Terrestrial or glory of the moon, and the Telestial or glory of the stars, and by showing in great plainness the general nature of the requirements made of all who would attain the enjoyment of either sphere. When Jesus said, "I go to prepare a place for you, that where I am there ye may be also," He was speaking of the Celestial Kingdom, the same place to which He referred when He told them that "the righteous shall shine forth as the sun in the Kingdom of their Father;" for that is His eternal dwelling place, and He was speaking to men who were following in His footsteps, who were aiming for the highest exaltation of which human intelligence is capable, but who, ere they could merit or attain that glorious eminence, were required to "come up through great tribulation," and have their robes washed white in the blood of the Lamb. Those who strive for Celestial honors must necessarily have greater trials of their faith, must give stronger proofs of their moral worth than those who are weak enough to willingly forfeit that inestimable privilege; and those who are destined to receive a Terrestrial inheritance must assuredly anticipate a more arduous conflict than those who prove themselves worthy only of a Telestial. All is arranged upon, and regulated by just and merciful principles. Justice cannot withhold the dues of Mercy and Mercy cannot defeat the claims of Justice. Those whose ambition is to twinkle like the stars, cannot reasonably hope to shine with the radiance of the moon, and those who are satisfied to beam with the brightness of the moon, must not expect to blaze with the matchless splendor of the sun.

Every dispensation of the Gospel, is a special time to try men's souls. To serve God and sacrifice the world, to forsake all and follow the Lord of Life, to choose virtue and reject vice, to love those who hate in return, to render good for evil, to stand unmoved amidst the taunts, the jeers and the persecutions of the wicked, and if needful to lay down life itself in defence of the principles of righteousness; such are the grand tests that have been required in all ages of the Saints of the Most High. And wherefore? Because they are candidates for celestial exaltation. They must earn the great reward for which they aim. They must win the glorious crown which they are destined to wear. They must descend below all things, and come up through trial and tribulation to reign above all things. Delved like precious ore from the pits of obscurity, purified like gold in the fires of affliction, burned with the acids of scorn and contumely, thoroughly tested with the touchstone of experience, hammered upon the anvils of hardship and oppression, stamped by the dies of sorrow and suffering with the image and superscription of Deity, and rung like suspected coins upon the counters of the Exchanger, ere they can be

accepted as legal tenders of God's holy government, and thenceforth numbered among the treasures of his heavenly realm.

"It is no trifling thing to be a Saint." It is an arduous, ironhanded reality. But arduous as it is, it is far from being impossible. God never yet required an impossibility of anyone. "What man has done, man can do." It was doubtless a hard trial for Abraham, when he was commanded to offer up his only son, yet his faith was equal to the test and he evidenced by his willingness to comply that he was worthy of the rich blessing which God had ordained as the recompense of his fidelity. It was doubtless a trial to Almighty God to offer up his Only Begotten Son, as a sacrifice for a fallen world, yet he willingly made the sacrifice, and the result of the gracious act was the salvation of our race and the adding of another kingdom to his eternal dominions. Will not the children of Abraham do the works of Abraham? Will not the sons and daughters of God do as he has done, so far as lies in their power? If they will not, they will never go to Abraham's bosom, to dwell forever in the Kingdom of the Sun. Obedience to the first principles of the Gospel is not the only requirement made of the Saints of God. They must live by every word that proceedeth forth from his mouth, whether or not it has yet been written, as fast as He reveals his secret to his servants the Prophets. This generation must live by faith, and the day is coming when their faith will be tested to the uttermost. God has declared that he will have a tried people, and even as the armorer tests, by pressure, the strength and elasticity of the blade that he has formed, so the Almighty will test the faith and endurance of the souls he has created. That which will not bend must break, and that which will not spring upright in the day of deliverance, when all pressure is withdrawn, like the defective sword-blade which snaps in twain or remains bent in the hands of its maker, must be accounted imperfect and discarded and rejected forever.

Latter-day Saints! Candidates for Celestial glory! The day of final pressure is approaching. Gird up your loins and prepare for it. A day that shall cause the coward's knees to quake, and the hand of the reprobate to tremble. A day that will tear the mask from the face of the hypocrite and lay bare the heart of the traitor. A day that will decide who is for the Lord and who is not. A time that will try men's souls and try them to the core and sound them to the depth. Hear it and prepare for it, that it overtake you not like a thief in the night, and overwhelm you with the suddenness of its coming. The judgments that have been predicted are at hand, but they shall begin at the house of the Lord, and roll their thunders to the uttermost parts of the earth. Wo unto them that are at ease in Zion, but wo, wo to them that remain at ease in Babylon. For Zion must be bound in order that she may be delivered, but Babylon must be bound in readiness to be burned. The righteous will scarcely escape, but the wicked and the ungodly are doomed to destruction. "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities!" Stand ye in holy places and be not moved; resting your feet upon the granite Rock of truth, with your faith like a tower reaching unto the heavens, with your hope like a lamp that is trimmed and burning, and your charity like a mantle encircling you

with a halo of heavenly light. Then may you stand firm and fearless, awaiting with calm confidence that great and terrible day, when all things that can be will be shaken; when the ocean like an angry lion shall toss his mane and roar, when the solid globe shall shiver like an ague-stricken mortal, when the artillery of God's wrath shall thunderstrike the universe, and the sun, the moon and the starry hosts of heaven shall tremble and retreat before the victorious advance of the eternal Judge and King, who comes to condemn the wicked for transgression, to reward the good for their integrity and endurance, and to reign in peace, in power and in righteousness from the rivers to the ends of the earth!

LANDED.—The Steamship *Nevada*, which sailed from Liverpool on April 12th, with the first company of this year's emigration, reached New York on Monday morning the 24th. By this time, in all probability, the Saints have arrived in Utah.

MISSIONARIES ARRIVED.—The following named missionaries, called at the late April Conference, arrived in Liverpool on Saturday morning last, per S.S. *Wisconsin*, of the Guion Line: Joseph A. West, Thomas L. Obray, Edwin Spencer, Thomas W. Horsley, John C. Reader, John A. Sutton, James H. Kinnersley, Ephraim H. Nye, Isaac Green, Wm. G. Reese, Henry W. Manning, John Crawford, David Burnett, John Penman, David Lewis, Edward F. Bird, John G. Hafen, Niels Rasmussen, Christian Poulsen, Lars Swensen, Soren Madsen. There was one lady also in the company, the wife of Elder Edward F. Bird, who comes as a visitor to her friends in Sweden.

APPOINTMENTS.—Joseph A. West and Ephraim H. Nye, are appointed Traveling Elders in the London Conference; John C. Reader, Edwin Spencer, and John A. Sutton, Traveling Elders in the Nottingham; Thos. W. Horsley, and James H. Kinnersley, Traveling Elders in the Birmingham; Isaac Green, Traveling Elder in the Bristol; John Crawford, David Burnett and John Penman, Traveling Elders in the Glasgow; Wm. G. Reese and David Lewis, Traveling Elders in the Welsh Conference.

A VALUABLE PUBLICATION.—President John Taylor is the author of an interesting and valuable treatise on the "Mediation and Atonement of our Lord and Savior Jesus Christ," a volume of 189 pages, neatly printed, substantially bound and issued by the "Deseret News Printing and Publishing Company." The work is an historical narrative blended with a compilation of Biblical and other doctrinal extracts, setting forth the nature and significance of the pre-eminent mission performed by the great Redeemer of mankind. As a narrative it is deeply interesting, while as a copious compendium of facts, all bearing upon one important issue, and carefully arranged in serial succession, it is exceedingly convenient, valuable and instructive. It will be perused with pleasure and with profit by all who are fortunate enough to obtain possession of a copy.

What is really momentous and all-important with us is the present, by which the future is shaped and colored.

THE EDMUNDS BILL.

[CONCLUDED FROM PAGE 269.]

If there is one principle in our structure of free government more prominent than all others, it is that one, so often asserted, that every distinct political community is clothed with the inherent right of self-government. It was born in the throes of oppression. It is the shield and the buckler of the weak and powerless. It is a fortress and a sure hiding place, where the votary of liberty may find an asylum when the mailed hand of power strikes at his heart. The first compact of government formed by English-speaking people on this continent established and proclaimed it as their right and bequeathed it as an inheritance to their children. Driven from their homes and native land by persecution, intolerance, and bigotry, they purchased with their valor this vast continent and dedicated it as the home of a free and happy people—and free and happy because a self-governed people. It is the germ from which was quickened into being all the distinct political communities that to-day constitute the proud and powerful commonwealths of our national Union. It was written in the charters of all the colonies. It was stoutly maintained in all the controversies with the Crown, from Plymouth to Lexington and in all the struggles that lay between Lexington and Yorktown. It was asserted in the Declaration of Independence at the beginning of the Revolution, it was acknowledged and conceded by the crown in the treaty of peace at the end. It was asserted in the Articles of Confederation and repeated again in the Constitution. It has kept pace with the growth of the States as they have advanced in years and increased in power.

Our fathers were born in that faith, grew to manhood, waxed old, and died in it, and left it as the most valuable legacy they could bequeath to their children. In the organization of the Northwestern Territories, the first young States that were organized and prepared for future admission with the original thirteen, it was written down and guaranteed by the pen and hand of Thomas Jefferson. It has been the ruling principle in the organization and government of all the Territories ever since, and ought to be observed as a sacred principle. The only instances where it has been departed from were in the contest about slavery and this of polygamy. With the American people, consent is the foundation stone, the bed-rock upon which all just government stands. Consent is the moral quality that legalizes all power. Every other excercise of power, under whatever pretext, is a bold usurpation. Not the consent of Virginia as to how Massachusetts shall be governed, not the consent of New York as to how North Carolina shall be governed, not the consent of all the other States as to how Rhode Island shall be governed, but the consent of each to its own government.

In national affairs, where all are to be affected, the consent of all is to be obtained, as in this House. In local affairs, where only the community is to be affected, its consent alone is to be given. These, sir, are the rights and privileges of the States that have grown to full sovereignty. Are not the rights of the people in the young States growing up to maturity equally strong? Where can you draw any line of just distinction? This principle has ever been dear to the American people, because it secured beyond peradventure the preservation of their liberties and the promotion of their happiness. As long as each community holds every sinew of power in its own hands, it is secure against all oppression, because at the bidding of its will it may correct every error or mistake. The government is but the utterance of its own voice through its own representatives. If they prove unfaithful in the discharge of public trusts, they may be arraigned at the bar of public opinion by the sovereignty of the public will, where the trust may be revoked or the wrong

redressed. But when one people are governed by another, the power to oppress is in the hands of one, the suffering to be endorsed is the person of another. The possessor of the power may wield it according to the amount of his passion or his prejudice. He has no responsibility to hold either his conscience or his passion in check. Over his actions his victim has no control. There is no tribunal at whose bar he can call him to account. The thunderbolt is in a hand that is lifted far beyond his reach, and when it falls it is not within his power to escape its stroke. This is despotic government, and this is the government this bill is giving to American citizens in the Territory of Utah. But it is said that Congress has the power to govern the people as it pleases in the Territories. And the same doctrine was advanced in another legislative assembly, some days ago. It is the argument of a tyrant, I care not where it is uttered. Congress has the power to do wrong, but that is not a rightful excercise of power; it is an abuse of power. Congress has the power to admit a Territory into the Union, and a power to keep it out forever. It has the power to destroy its government, and surrender it to anarchy. It has the power to refuse to support its people when invaded by a public enemy. It has the power to declare its peaceful inhabitants in insurrection and send an army upon them. All this is simply an abuse of power. The Government owes to every citizen, wherever he may reside, in a State or Territory, the protection of every right of citizenship, and it is a duty from which it cannot shrink without dishonor.

If a government may not shrink from the discharge of the duty of protection without dishonor, what words can characterize the act when it turns upon its people and itself becomes the oppressor? I have been taught from my earliest recollection that arbitrary power was a monster that could live in no land where the English language was spoken, much less in this land of written constitutions bristling all over with interdiction against every encroachment upon the liberties of the people. Have American citizens in the Territories no rights that Congress is bound to respect? Can Congress try them by courtmartial or military commission? Can it deny them trial by jury? Can it refuse them bail? Can it forbid them the privilege of being confronted with their accusers or the compulsory process of the court to compel the attendance of their own witnesses? As American citizens we are born with these rights inhering in our persons. Do we forfeit them by leaving the parental roof in one of the States and going upon the public lands in the Territories? What a gratifying spectacle it must be to adherents of Divine right to see the American Congress striking down the right of self-government in one of the Territories, and re-enacting the odious test-oaths and bills of attainder that blotted the pages of English history in the days of the Stuarts. With what pride will they point to the outlawry of 150,000 people, and the subjection of their lives, liberty, and property to the mercy of a board of five royal regents, chosen on account of their unrelenting hostility to the unhappy people who are made their victims, by the American Congress, in the land of Washington and Adams and Jefferson.

This imperial commission is empowered to carry at its girdle the keys of death and hell. It is clothed with power to pass on the general qualifications of every officer elected by the people, and from their judgment there is no appeal. They are vested with power to close the doors of the Legislative Assembly of the people upon their own representatives, and fill the vacant seats with the product of their own spawn. This venal instrument of oppression is not wholly unknown to fame. It has left a record as indelible as infamous on the pages of our recent history. For a few dark and malancholy years it wielded an unchallenged scepter in the Southern States. It filled the legislative halls with its own creatures, and the complacent slaves without murmur registered the decrees of their masters. In my own State they took from the people the election of

every executive and judicial officer. And when the legislative officers were to be chosen, they surrounded the polls with the janissaries whom they had created to drive away those who came to vote for legislative officers who were not the willing instruments of their oppression. They gave the Governor, whom they installed in defiance of the public will, the power to suspend the *habeas corpus*, and levy and collect fines upon whole communities by armed violence.

The legislative hall of the Southern States under the government of returning boards, like the temple at Jerusalem under the Roman proconsuls, became a den of thieves. Do we wish to reanimate the putrid carcass and deliver to its keeping the people of Utah? Does any one believe that the returning board will act differently? Do you think it will give certificates to the officers elected by the people? Have we not here before our eyes proof conclusive that it will exclude the officers elected by the people and give certificates to its own creatures? In the election for Delegate from Utah to Congress one candidate received 18,000 votes, and the other about 1,800, and yet the chief magistrate of the Territory gave the certificate of election to the candidate who was defeated by more than 16,000 votes. If a fair trial of the polygamists is all you want, the first seven sections of the bill make ample provision for that. With the judge, the district attorney, the marshal, and the jury all in your hands you can fill all the prisons in Utah and the adjoining Territories. What more do you want? I repeat it, why do you want to overturn the Territorial government? There is something beyond a craving for a higher order of morality; there is something more than a hungering and thirsting after righteousness.

The hermits and monks that are preaching this crusade are not of those who vex their righteous souls from day to day about the immorality of this modern Sodom. Their knees are not indurated like the knees of James the Just from much kneeling. What is the real object? Tear off the mask and come out into the light of day and tell us why you want to get your hands on the Legislative Assembly of Utah. Before closing I want to call the attention of the admirers of Stephen A. Douglas to the democratic doctrine as he taught it. I send to the clerk and ask him to read the paragraph marked:

"The principle under our political system is, that every distinct political community, loyal to the Constitution and the Union, is entitled to all the rights, privileges, and immunities of self-government in respect to their local concerns and internal polity, subject only to the Constitution of the United States."

That, sir, is the principle of the democratic government, the principle of our fathers, and the only principle upon which we all can be free and happy and transmit the blessings of liberty to our children. Because this bill violates this fundamental principle of free government I can under no sort of circumstances give it my assent.

UTAH NEWS.

(Summarized from Territorial Journals.)

Oscar Wilde, the English aesthete, lectured in Salt Lake City recently.

The Temple at Logan, Cache County, is covered in and the work is progressing steadily.

Apostle Brigham Young and Elder Lot Smith were up from Arizona to attend Conference.

The Gentile business men of Utah are beginning to feel the effects of the Edmunds Bill, in the depression of their financial interests.

Blockades, occasioned by washouts, have been prevalent on the Central Pacific Railroad, west of Ogden City, Utah.

Thirty-seven deaths, 19 males and 18 females, occurred in Salt Lake City during the month of March. Most of them were grown people, and about one half of them natives of Utah.

Schuyler Colfax, a broken down American politician, who said it was "water" and not "work" that built up Utah Territory, is anxious to get back into Congress.

Apostles Moses Thatcher and John Henry Smith, who have been spending some time with Hon. George Q. Cannon, in Washington City, returned to Salt Lake City on the 4th ult.

The walls of the Manti Temple are up 50 feet, and 30 feet more will carry them to the square. There is enough rough rock on hand to raise the walls to the square, besides a large quantity of cut face rock and lumber.

There is some slight intimation that the Commission which is to govern Utah, under the provisions of the Edmunds Bill, will be made up of sectarian preachers or professors. When this shall be, next look for the revival of the inquisition.

President Wilford Woodruff, assisted by Brother S. K. Gifford, has collected a list of the names of the Saints who were driven from Jackson County, Missouri, in 1833, and who are still living and in the Church. The list contains nearly a hundred names and is not yet completed.

The Fifty-second Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened at Salt Lake City on the 6th of April. In view of the circumstances at present surrounding the Church, it was expected and proved to be one of the most interesting that has ever been held.

The fortieth anniversary of the organization of the Relief Society, by the Prophet Joseph Smith, in Nauvoo, was commemorated on March 17th at the house of Elder George and sister Elizabeth H. Goddard, Salt Lake City. Two of the members of the original Nauvoo society—Sisters S. M. Kimball and Bathsheba W. Smith—were present; also other prominent ladies of the present organization.

All praise wrongly directed, or suggested by selfish motives, is an injurious element in society. It perpetuates much that ought to be repressed, it fills silly minds with vanity and egotism, it panders to some of the worst features of human character. Insincere flattery especially does this.

Perhaps nothing wins our affections more strongly toward another than trust, when we have lost our own self-esteem, and our pride has been wounded to the quick. A friend who has still faith in us, still believes us better than we fear ourselves to be, is to us as life from the dead.

The worst ingratitude lies not in the hardened heart of him who commits it, but we find it in the effect it produces on him against whom it is committed. As water containing stony particles incrusts with them the ferns and mosses it drops on, so the human breast hardens under ingratitude in proportion to its openness and softness and its aptitude to receive impressions.

Marriage in France.—No marriage is legal in France except with the consent of the parents of both parties; but a man or woman over twenty-five years of age may "respectfully cite" his or her parents to show cause why they refuse consent. If they fail to show good cause, the marriage may proceed in spite of them; but the fact that these proceedings are seldom resorted to proves how close are the ties of family duty in France. It may be added that many a confiding English girl, properly married to a Frenchman in her own parish church, has found herself no wife when once she crossed the Channel, and been deserted in misery and disgrace.